

MISSION ECHO

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‘My Environment my life’



/VEMission



UNITED EVANGELICAL MISSION AFRICA REGION

The United Evangelical Mission (VEM) mainly focuses on five pillars namely: evangelism, Partnership, Advocacy, Development and Diaconia. Africa region comprises 15 churches as follows:- Evangelical Lutheran church in Botswana (ELCB), Rhenish Church South Africa (RC-SA), United Reform Church in South Africa (URCSA), Baptist Church in Central Africa (CBCA), Church of Christ in Congo(ECC), The community of Disciples of Christ in Congo(CDCC), Association of Evangelical churches of the Lulonga River (CADELU), Evangelical Lutheran church in the republic of Namibia(ELCRN), Anglican Church of Rwanda(Kigeme, Shyogwe, Butare and Cyangugu Dioceses), Evangelical Church in Cameroon (EEC), Presbyterian Church of Rwanda(EPR), North Eastern Diocese of Evangelical Lutheran in Tanzania(ELCT/NWD), North Eastern Diocese of Evangelical Lutheran in Tanzania(ELCT/NED), Karagwe Diocese of Evangelical Lutheran in Tanzania(ELCT/KAD), Eastern and coastal Diocese of Evangelical Lutheran Church in Tanzania(ELCT/ECD).



from

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Dear readers and UEM member churches, this is to inform you that the Mission echo is issued to introduce to you what we did in past six months from July to December 2018. First of all, I would like to thank God for this chance to highlight few things we accomplished during this particular period.

During this period of six months, we have been able to accomplish different activities in collaboration with member churches and other few events prevailed in churches as follows: Violence against women, think tank on conflict related to Land,

roles of churches in addressing HIV/AIDS, fundamentalism and Radicalism in and outside the member churches, Pastors' Spouse workshop and prisons and Hospital ministry for Chaplains.

We also celebrated UEM Youth climate Action Day whereby Churches addressed various issues related to climatic change within member churches area and put more emphasis on environmental protection through tree planting and the like.

Finally, Regional office wishes you all Happy New Year 2019, may the Might God bless you all when reading this Newsletter.



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Violence against women is wrong

What should we do in the face of violence against women? That was the basic question asked during the workshop based on the motto "Don't force me," held in Goma in DRC where 50 participants attended.

"Don't force me," was the cry of Tamar, daughter of king David, when she tried to stop his brother Amon who was forced her sexually, (2 Samuel 13,12), the UEM is committed to make more audible, the voice of women worldwide, because their rights still massively neglected.

This workshop was organized in the framework of the UEM-Human Right Campaign 2018 in the three continents: Germany in Europe, Indonesia (May) in Asia and in Goma, Africa.

Despite many discourses and debates about the equal rights between men and women, presence of international, national and regional laws and regulations on women's protection, women are still victims of gender segregation. The situation is however, worse even within the church organizations and structures.

different civil societies' organizations and churches, not only to denounce and to prevent, but also to fight against all new forms of violence against women.

Other tasks was to set a strategic plan of advocacy for women right in different institutions and churches as well as to build capacities at different level of the society and church in order to promote women's rights and to protect them from all kind of abuse.

The workshop also sat new strategies of protecting women in armed conflicts areas. To overcome the violence against women, the participants decided to take it to heart, consult and talk about it all the time.

"Let us always educate the sons of women. Because it is important for anyone who rapes or does violence against the woman to know that the body of that woman is like the body of her own wife, her own mother, and her own daughter. A woman who is raped is a mother, a wife and a girl of someone," the workshop elaborated and added;

"Let us educate, educate and educate the sons of women so that they know that violence against women always has a negative impact on the rapist's individual life and the life of the whole society. Any kind of violence against a woman is an offense and it is against God's will."

The workshop had the specific task such as to contribute to overcome violence against women in the framework of the UEM human right campaign in 2018, to build a network of African leaders of

different civil societies' organizations and churches, not only to denounce and to prevent, but also to fight against all new forms of violence against women. It may be termed intimate partner violence when committed by a spouse or partner in an intimate relationship against the other spouse or partner, and can take place also between former spouses or partners.

Domestic violence can also involve violence against children, parents, or the elderly, and may be done for self-defense.

How does it happen?

Violence takes a number of forms, including physical, verbal, emotional, economic, religious, reproductive and sexual abuse, which can range from coercive forms to marital rape and to violent physical abuse such as choking, beating and in worse scenarios killings.

Effects of the domestic Violence

- Domestic violence is a serious public health issue; it may result to injury, death, psychological harm.

- Lower self-esteem, loss of confidence in themselves and others, isolation, depression and suicidal tendencies;

- It may produce intergenerational cycles of abuse in children and other family members, who may feel that such violence is acceptable or condoned;

- Domestic violence violates human rights, Causes physical & mental harm, Incur medical and legal costs, Limit access to education, Reduce productivity, Accelerate poverty, Affects social, political and economic consequences of individuals.



Come to learn” - a regular routine for children in the church, with games, singing and dancing

By Uli Baege

A visit to the San, Basarwa or Bushmen, as they call themselves

It was midday on a Monday in October in Charles Hill. Some four thousand people live in the village on Botswana’s border with Namibia. The thermometer reads 38 degrees Celsius, normal for a summer’s day in the Kalahari. It was best to look for a shady spot, perhaps a shebeen. Elisabeth Madiamakedi and George Cooper, church elders of the Evangelical Lutheran Church in Botswana (ELCB), brought me to the neighbourhood were looking for. A shebeen is a pub, but a dive would be a better word for it.

The operators, who are often not the owners, brew cheap alcohol in a shed made of corrugated iron and wood. Oscar is currently tapping a new thirty-litre barrel of homebrew.

He sells a cup for a pula, about eight euro cents. It was still quiet. “The rush does not come until evening, when day labourers convert their money into alcohol,” George explains. Most of the customers are

San, Basarwa, or Bushmen, as they call themselves.

Around a hundred thousand San live in southern Africa, more than half of them in Botswana. They had been hunters and gatherers, freely roaming the arid regions until farming and mining lands limited them and various governments resettled them onto reservations. The San were to be made sedentary, and the same policy applied in Botswana.

New settlements were named New Xade, Kacgae, Kalkfontein and D’kar. The San received cattle and cows to facilitate their transition into another way of life. But the success anticipated by the resettlement project failed to materialize. Today most of the San hire themselves out as unskilled day labourers or sell whatever they can get. They are plagued by unemployment, the loss of their culture and their land, and a general lack of future prospects.

“I look into the tired, red-rimmed eyes of a man who addresses me in front of a shebeen in Charles Hill. He smells of alcohol, with a determined stride and a firm handshake. Come on, moruti. The beer here isn’t done



yet. Come with me over there, it’s good over there too, you can try it there.” He takes me for a pastor, addressing me with the Setswana word for one. He hopes I’ll buy him a drink.

“Come with me over there, you can try it. Don’t you want to? Then give me one. I want to fuck someone today, man! I want a smoke. Come on, I know you’ve got money. Give me a pula. Give them the money so they give me a beer, damn it.”

The two young in keepers are sitting on camping chairs in front of the shebeen; we were under a shady tree. Across from us, less than four metres away, is the next shebeen where brewing is going on. Between us is the sand, above us the glistening sun of Botswana. An oppressive situation. What do I do? Give him the money, so I can have some peace?

“Yes, I’ve got money. And yes, I’m from the church, but I’d rather give the money to your children so they can go to nursery school.” He waves

me off. He doesn’t care about his kids. He’s disappointed. George, who has been standing by, urges him to move on.

Only a few metres away, we meet Elisabeth. She has taken a seat under an acacia tree with a group of San women. This retired teacher knows the situation of the Bushmen and how difficult it is to gain their trust.

There is a house on the property, assembled from corrugated iron, various woods, and plastic sheets. In front of the house is a cast-iron pot cooking on a metal plate. An old woman comes by, lifts the lid, and stirs in something that looks like tripe.

Near the house, five or six children are playing with a wire car they have made. They were happy to have the foreign visitor join them for a bit. I was peeking into the corrugated iron house: which also smells of alcohol. Young men and women were sleeping rough on the ground. They all stand up to greet me. A woman, her face alert, addresses me in English:

“I would love to come to church every Sunday, but I can’t manage it. We are glad that the church is doing something for our children. I’m a Lutheran too. Thank you for coming. Come back!” She holds both my hands in hers for a long moment. We leave the camp.

“The San are broadly dispersed around Charles Hill. They retain their old way of life as much as they can, roaming widely. This is just a meeting place for them, not a permanent residence. We do not know the precise numbers, but there are likely some two hundred San families living in and around Charles Hill: two thousand people of all ages”, Elisabeth tells me. Just knowing Elisabeth has meant I am received without much distrust. Ultimately we drive back to the church. The twenty active members of the Charles Hill congregation were lucky enough to have their own pastor. Kesegofetse Bapege has been working there since 2017.

She is one of only 34 pastors in the ELCB, which has about 20,000 members nationwide. The United Evangelical Mission has been providing funding for the project “Tlaa re lthute - Come to Learn” for a year now.

The ELCB has already done other projects with the San. In Ghanzi, these were more concerned with young people. As General Secretary Dickson Moyambo puts it, “With this project we now want to reach the children who are more or less left to their own devices. We’ve set high goals for ourselves and want to show and prove to the community that the church is there for them, even if we are not as loud as the Pentecostal churches.”

The general secretary escorted me

to the project, as did the superintendent of the western church district, Onalenna Kaartze. Every day, 25 to 40 children aged two to six spend seven hours in the church. The special thing about them is that roughly 90 per cent of the children are San. Instead of going to the shebeen with their parents, they can experience a regular routine with other children their age: playing games, making crafts, singing and dancing.

Together with their two teachers, Qaia Jacob and Tiny Cooper, they also learn to count in English, introduce themselves to each other, and recite rhymes. Their own culture also has its place, and there is a playground as well. Some mothers even come and help out most days, watching their children and observing how and what they learn.

“But it’s not easy to get the children in here,” says Qaia, who herself is San. “Sometimes the parents are just too lazy to bring their kids every morning. We would actually need a bus to pick up all the kids.

“The parents sometimes have little interest in it. But some understand and welcome what the church offers. This project has worked wonders,” says Henry van Zyl, a church elder. He has already done extensive volunteer work in his life for the ELCB. He belongs to the local committee that sponsors and supports the work, and wanted to meet me.

“We need to do a better job reaching the parents, too”, Henry continues. “When we visit the San and go to their settlements, we often come upon elderly villagers just – there’s no other way to say this – just vegetating there. We ought to offer them a soup kitchen.”





UEM aims to bring a new eden garden

CLIMATIC change is a world's headache. Experts have done so many initiatives to overcome the challenge of climatic change but stills exist.

The church in other side is contributing on helping the world to overcome this disaster and that's why the leaders and Development Officers of UEM member churches from Central and East Africa met for a three days' workshop discussing on climate protection.

A three days workshop hosted by the Anglican Church of Rwanda, Shyogwe Diocese in Rwanda from the 14th to the 16th November 2018.

They were twenty five people, church leaders and Co-workers from: CBCA (Goma, DRC), KAD, NWD, ECD (Tanzania), EPR, EAR (Rwanda) and their institutions.

Since 2008, climate protection has become a key priority for UEM as an international communion of churches. The meeting was jointly facilitated by the UEM JPIC Advocacy Officer and Co-workers in the Africa Region.

Repercussions of climate change are felt in various ways throughout both natural and human systems in Sub-Saharan Africa. It was shared with appreciation and reflected on UEM supported projects. Participants looked back at achievements of the UEM's



Climate Protection Program during the period 2010-2016 and the resulted recommendations for churches to successfully further adaptation and mitigation interventions for climate protection.

African churches decided to give Eco-justice and environmental protection a special attention in their monthly plans.

Welcoming delegates, Bishop Dr Kalimba Jered thanked UEM underlining: "as promoted by UEM and her members, let us be one aiming at bringing a new Eden Garden in a whole creation which is suffering from the today's environmental challenges. In all countries, Rainfalls are disturbed, there are strong hurricanes, climate change has serious impacts on the world's water systems through more

flooding and droughts, land is strongly destroyed, livestock is affected and relevant actions are needed."

Particularly vulnerable to the climatic change are the rained agricultural systems on which the livelihoods of a large population of Africa currently depend.

In 2016, some African church leaders signed an agreement to be members of "One Climate Club" and be actors of a joint international climate protection on the base of equity, justice and community through the campaign "One for the Climate". Two Representatives, Mr. Edgar Boes-Wenner and Dr. Tobias Temming took part to the workshop and

shared in their presentation on "One for the Climate" plans.

Church delegates from the DRC, Tanzania and Rwanda reported very encouraging church initiatives supported by UEM: Tree planting, photovoltaic installation, solar home systems, distribution of Energy Saving Stoves, Ceramic Water Filters, Waste Management, etc. Churches are already fulfilling this responsibility but they committed themselves to do more. In a short term, it was decided to implement a new action plan consisting of the following:

- Solar Power Plants and energy efficiency at Church owned institutions,
- Off-Grid community Solar

Home Systems,

■ Involvement of the church banks, micro credit cooperatives to safeguard any foreign investment,

■ To include other UEM member churches in African region in the scale-up phase as soon as possible. In a midterm, it was reiterated that all African churches continue to be committed to strengthen and improve their climate change projects by:

■ Integrating eco-theology and theology of creation and environment in theological and other training programs including development programs; strengthening and reviving church JPIC commissions, addressing poverty in all its dimensions,

■ Including and strengthening climate justice and environment protection in church Agenda and develop a policy to make Climate change a crosscutting issue and mainstream it in all church programs;

■ Creating a network of churches in the Great Lakes Region to promote climate justice and environmental protection, mainstream of climate justice in our churches, facilitate exchange and dissemination of relevant materials and network on youth action plans on environmental projects;

■ Promoting renewable energy to reduce pressure on forests.

"We need to see all UEM member churches being more committed to addressing climate change challenges", concluded participants to the workshop.



Pastors' spouses

It is still believed that joint programs remain relevant in the Africa Region because it strengthens churches through learning from each other.

In the same line, UEM Africa Regional office has organized a workshop for pastors' spouses. The workshop held in Dar es Salaam from 24th to 30th November 2018.

Knowing that pastors' spouses are very supportive and committed in the pastoral work, the agenda of the due workshop gave the opportunities to participants to discuss, share and learn from each other on the pastoral ministry and challenges related to it.

30 pastors' spouses attended from UEM Africa member churches including ELCB, RCSA, EEC, CBCA, EPR, EAR/Shyogwe, CADELU, CDCC, ELCT/KAD, ELCT/NED and

ELCT/ECD.

In addition to the sharing and learning from each other, different topics were presented: Introduction to the topic of pastors' spouses' ministry and challenges faced, knowledge on parenting and contextual issues related to information technology that affect children, entrepreneurship skills and power of saving.

It was realized that pastor's families are being affected by pastors' vocation, especially the wives and children. This is due to some of the following reasons.

First, time pressures due to pastor's heavy schedule, serving others and neglects own family. Other challenges are financial stress; no one ministers to clergy family, wife's duties assigned by the congregation without a defined position in the church structures.

Moreover, lack of family privacy and children expected to model church's expectations.

All mentioned challenges may cause complains and unhappiness on the side of pastor's spouses.

The workshop was considered very special and unique because the participants from outside Dar es Salaam were hosted in the families of pastors of ELCT/ECD. The participants were also exposed to different church activities especially those implemented by women.

In conclusion, participants proposed the way forward in response to the mentioned challenges. It was stated that pastor's spouse is a supporter and helper of the pastor's ministry.

Therefore, she/he should find her/his identity and work hard using her/his talents. She/he should also remember that being a pastors' spouse is to be honored by God who entrusted his ministry.



UEM Africa trained prison and hospital chaplains

One way of implementing the UEM Corporate Identity, UEM member churches provide religious guidance and comfort in social areas like hospitals, schools, universities and prisons. The UEM Africa Regional office organized a workshop to empower African chaplains who are pastors from UEM member churches working in hospitals and prisons.

The event was hosted by the Anglican Church of Rwanda, Cyangugu Diocese, from the 20th to the 24th August 2018. Fourteen (14) participants who attended the workshop were from the UEM member churches in Africa.

The Workshop was organized in collaboration with the Cyangugu Diocese which is implementing a joint hospital/prison chaplain project in the Cyangugu town. The main purpose of this workshop

was to share, learn from each other and learn together about Prison and Hospital ministries. During the workshop, participants had also time to visit the prison in town.

It was realized that, according to the Rwandan government understanding, being in prisons aims not to punish instead it is about to correct the person. This is why in Rwanda, the work in prisons is called correctional Services and churches are allowed to be involved in the process. From this kind of visitation, participants were inspired to learn how churches can participate in Prisons and Hospitals chaplaincy. In his presentation, Bishop Nathan Amooti of EAR/ Cyangugu shared that prison and hospital ministries are like any other ministry in the Parish. For this reason, churches are called to respond to the needs of prisoners and sick people as it is

done for other needy people in the local congregations. He further added that the Church has a mandate to carry the message of hope to the prisoners and sick people in the hospitals. The work provided by chaplains is to visit and pray with people. Furthermore, chaplains' work is about spiritual care and psychological support, accompaniment, encouragement and crime prevention programs.

At the end of the workshop, participants came up with the following main recommendations:

Training perpetrators and victims of various crimes is an important activity in the communities for those who committed crimes in order to re-educate them and help them to heal from their guilt.

It is suggested that UEM in collaboration with member churches prepare a curriculum to help churches work appropriately in prisons and hospitals.

Member churches shall seek to cooperate with governments to establish chaplaincy ministry in Government hospitals.





Addressing the issues of land grabbing and conflicts related

Following many conflicts on land related, the members of UEM churches have decided to deeply look on it and how it can be resolved.

The challenge of land conflicts was gathered 25 delegates of Africa UEM member churches in Goma, Democratic Republic of Congo under the host of Baptist Church in the Centre of Africa (CBCA) at Rudolf Center guest houses belonging to the church.

During the workshop participants discussed on a theme; Think tank on conflict related to land management, land grabbing and protection of minorities. This was a very first workshop on land grabbing and minorities issues which

took place from July 4th to 9th 2018.

The member churches participated including: CBCA; EPR; EAR; ELCT/KAD; ELCT/NWD; ELCT/ECD; ELCT/ NED and ECC.

With an opened participatory method that allows all participants to share about specific experiences from their own context, different presentations were scheduled as follow: The member churches participated including: CBCA; EPR; EAR; ELCT/KAD; ELCT/NWD; ELCT/ECD; ELCT/ NED and ECC.

With an opened participatory method that allows all participants to share about specific experiences from their own context, different presentations were sched-

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uled as follow:

- Land issues in the theology of land,
- Sharing experiences exchange on DRC, Rwanda and Tanzania Churches,
- Minorities and land issue,
- State, land, Economy, population, church and minorities: a permanent conflict of interest (a particular topic that will be facilitated by His Excellence Nzanzu Kasivita the North Kivu Provincial land

affairs minister.)

All the discussions aimed at answering to a couple of questions such as:

How did churches obtain land during missionaries' time till today? How do the churches assure its land ownership (process, different authorities involved, legal documents and cost? What does law or land regulation states about these issues and the description of problems and challenges faced by the church in these particular cases.

From the discussion and sharing experience of each church, participants realized many challenges that are faced by churches and point out the role that could be played by the churches in solving issues related on land conflict. Furthermore, it was realized that churches can be seen both as an oppressor and a victim in cases of land management.

The example is found in the churches in DRC where, church members have owned church lands as far as they were granted to them by missionaries as a hospitality action. On the other hand, churches have ignored the obligation of using and valuing their lands according to the state law, relying on kingship certificates and the result turn to the loss. This case created some of problems and great conflicts within churches and communities.

The question is how will both churches and communities build a bridge of understanding for these specific land grabbing issues and manage conflict related to it?

Dr. Nagaju Muke, the Deputy Executive Secretary of UEM for Africa Region reminded the participants that the aim of this think tank was to build awareness, put down recommendations and objectives thinking in resolving land problems as far as Church is considered to be a place where people could find solace and rescue and not a place to be oppressed.

Recommendations from this workshop will help the UEM member churches to advocate and grant fruitful resolutions resolving problems stated during the 4 days' workshop period.





The role of UEM member churches in addressing the issue of HIV/AIDS



The spread of HIV infection and AIDS has been one of the focus areas of intervention of UEM. Together with its member churches UEM addressed challenges posed by the spread of HIV/AIDS. For this reason, The UEM Africa Region organized a workshop entitled “Zero New HIV infections, Zero discrimination, and Zero AIDS-related to deaths.

The workshop begun on 27th to 31st October 2018 and was hosted by the Evangelical Lutheran Church in the Republic of Namibia (ELCR) in Windhoek.

15 delegates who are mainly medical doctors and psycho-social therapists from UEM member churches including EPR, EAR, ELCT/KAD, ELCT/NWD, ELCT/ECD, ELCT/ NED, ELCB, ELCRN

and ECC attended the mentioned workshop. A participatory method was used to allow all participants to share about specific experiences from their own contexts.

During the workshop in Namibia the delegates were posed and discussed the different questions such as; What are the roles played by UEM member churches to fight HIV/AIDS and what are the challenges faced by churches when addressing HIV/AIDS. How the program did increase access to care for people living with HIV/AIDS? And the last question was does the Church program contribute to reduce HIV risk behaviors among people living with HIV/AIDS individuals and high-risk individuals?

At the end of the discussion

and shared experience from participants, it was realized that the roles played by the churches are seen in different ways:

HIV/AIDS Programs done by churches has improved and increase of awareness is seen by the number of clients or people who willingly attend the test of HIV. However, the challenges of new cases of HIV infections are still reported especially among pregnant women in Africa region.

Different church leaders provide spiritual teaching on how to avoid risk behavior, Christian ethics and faithfulness. Reproductive health topics are also taught in schools as well.

Psychosocial and capacity building of socioeconomic care and income generating activity are provided to people living with HIV and AIDS (PLWHA).

Strengthening PLWHA to face stigma and denial challenge by promoting and upholding the basics rights of PLWA (Popularization of the law).

The health of people living with HIV has improved with ART. Cases of death are becoming rare (especially in urban areas). The number of PLWHA with undetectable viral load has increased (Urban area).



Can Christian be Fundamentalism too?

Ever since Christian talk about Fundamentalism or radicalism, they relate to other religions, mostly to Islam. But this doesn't mean that radicalism is attached to a particular religion. This is what African pastors have realized recently.

From 13th to 16th September, 17 pastors and church members from the UEM member churches in Africa gathered in Dar es Salaam discussing about religious radicalism and fundamentalism within and outside of the church. This workshop is one of the answers to churches, who face time to time, challenges regarding fundamentalism believes, which can end up in internal or even external conflicts.

When it occurs, the church can no more be an agent of peace on the earth, as it is his mission, but rather it becomes a threat to social harmony and peace.

Religious Fundamentalism within churches can appear in different forms and therefore, can be expressed in different ways like attitudes of judging others, personal “holiness” behavior, discriminating words, etc.

Sometimes, at this level, when it is not yet violent, people don't qualify it as fundamentalism, but as particular believe positions. The issue is that such particular believe position can harm people and therefore, contribute to destroy their peaceful life. In such

setting, particular believe positions can become a barrier to cooperate with people of other believe.

Sometimes, women rights violation as well as violence committed in the name of religion, both thematic of UEM-Advocacy in 2017-2018, are result of internal radicalism which have not been properly addressed by the church. Women are regularly submitted to very strong moral regulations within churches, more than men. For example: wearing headscarf, interdiction of make-up, denying of ordination, etc.

As expectations, this workshop aimed to:

1. Identify and address the most burning fundamentalism believes within the UEM member churches;
2. Exchange about successful experiences from different mem-

bers in addressing these issues;

3. Enhance and promote the peace culture of the church in the world; and

4. Increase the capacity of UEM member churches to build inter-faith relationships with people of other believe.

After three days of discussion and sharing, the participants formulated some recommendations whereby they stated that:

1. Each UEM member Church should make introspection to discover and address her own fundamentalist believes, practices and attitudes, which are conflict potential.

2. Church members should be taught more in interrelations in order to mitigate mistrust among Christian and people of other faith.

Group photo of participants of the workshop held on September, 2018 in Dar es Salaam, discussed about religious radicalism and fundamentalism within and outside of the church. PHOTO/UEM Africa.





UEM fighting against hunger, ignorance in Africa

UEM African member churches are the main owners of social services in the remote areas of their respective countries.

They are actively involved in development, anti-poverty projects and are trusted actors by the community. Africa is looking forward to the results of the meeting between the twelve African heads of States and German Chancellor Angela Merkel in Berlin last week of October 2018 to take stock of the G20 "Compact with Africa" initiative.

Hopefully UEM African member churches and faith based organizations will be considered as important development actors. Church staff have long developed professionalism in health care, agriculture and education, areas where Germany would invest according to Germany's development minister, Mr. Gerd Müller before the leaders' summit.

In a synergy of all practitioners, young Africans have to be educated to stop looking for a better future in their capital cities or looking at migrating to western countries. A good and relevant education is thought to be one of the efficient solutions to provide sustainable development and co-development.

With UEM support, the Community of Disciples of Christ in Congo (CDCC) in the DRC (Democratic Republic Congo) opened a new school on the 27th of October 2018, in Bokilimba, the sub urban area of Mbandaka town (estimated 1.3 million inhabitants), the capital of the Equateur Region. The school will be serving both as a primary and secondary school.

The population in the Equateur region is young since half is less than 20 years old. Access to school infrastructure seems more difficult in the Region than in other provinces of the DRC. Less than 8 out

of 10 households live within a radius of 2 km from a public primary school. (2009, UNDP report).

It is reported by UNICEF that in the DRC children from poor families have low levels of primary school attendance. They have considerably less chance to attain secondary school education.

Additionally, chronic malnutrition remains a major problem in the DRC and children from the poorest households are seriously affected. Pregnancy and early motherhood is increased in rural areas. Several social projects are supported by UEM and German partnership groups to address some of these root causes of frequent problems.

One of the ways of fighting the vicious circles of poverty and managing migrations from Africa to Europe is to increase education opportunities and development particularly in African rural areas. A great percentage of young people are likely fleeing poverty rather than conflict. They are driven by the absence of any economic or professional prospects at home.

There was a great need of a school in the village of Bokilimba until it was expressed in Mbandaka to UEM delegation during the church visit in 2016. The completed infrastructure made of six classrooms, the director's office and three latrines has been built. It is the only school well built in the region and it rightly becomes an attractive facility for educational activities, preventing children and youth to run away from their families searching for better living opportunities far away from their homes or their country.

Three main moments were the most important in this ceremony: the speech of a girl pupils' representative in which she expressed children and youth acknowledgement for the donors (CDCC

At the opening day, on 27th of October 2018, in the presence of local religious and political authorities

and UEM), for the precious gift given to the today and future generations. The Governor of the Equateur Region acknowledged UEM and CDCC support for their joint work of peoples' development. Lastly the speech of the church President underlined the impact of UEM and German partners in the whole region. Thanks for this investment in technical training, technical expertise and some technology transfer.

Since its foundation, the school had never over 200 pupils for the six classes but this year, thanks to the presence of a very nice and attractive building 216 pupils got their enrollment, as an increase of 108 % at the primary school. In addition to this primary level and secondary school has also opened its doors in the same building and will work in the afternoons.

The hope is growing up in this village where parents claim to do their best in order to get a place for their children in this school. This can imply the real development if more people regardless their gender can get access at a good quality of education. The hope is that, if the population is well educated, their capacity for understanding can be a catalyzing ingredient for development.

ELCT/ECD'S new era on media

The Evangelical Lutheran Church in Tanzania (ELCT), East and Coast Dioceses (ECD) has widen its area of owning Media, after recently opened its Television called Upendo TV.

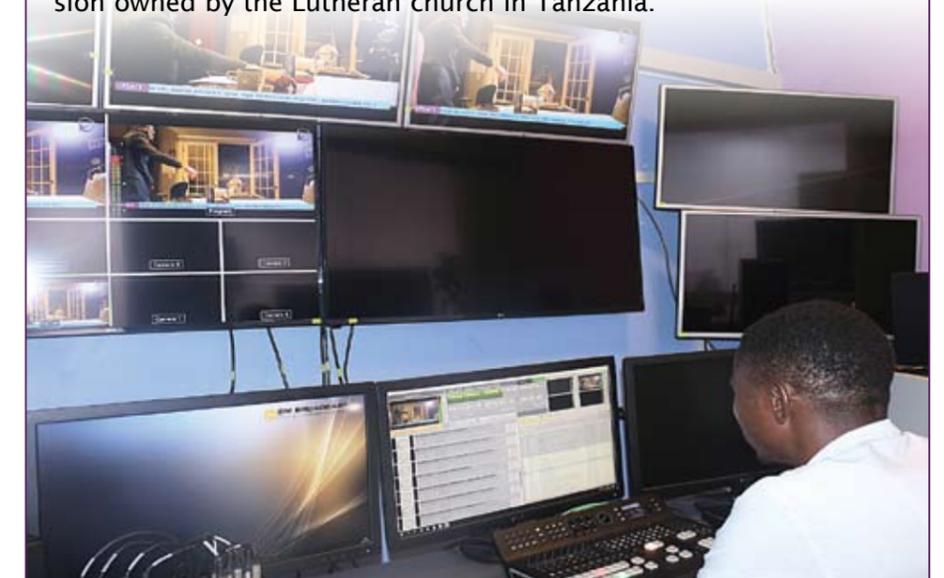
The Upendo TV started to broadcast its test signal on December through Star Times decoder channel number 459.

The idea of establishing church television was first introduced in ECD General Meeting which took place in December 2016 at Kisarawe Lutheran Junior Seminary.

According to Upendo Media Network Limited, Managing Director Ms Neng'ida Lairumbe, the Television will add power of the current Media owned by ECD, Upendo FM Radio (107.7 FM) and Upendo Newspaper to spread the gospel of Jesus Christ to all people, believers and non believers. Upendo Media Director added that the television will be a new platform for preachers to bring people to Jesus, but also it will provide educational programs, children, women, youths and entertainment.

The television started through the contributions from churches and some fund rising led by Bishop Dr. Alex Malasusa of ECD and others who had contributed money via mobile phone.

The television is broadcasting from ECD's headquarter at Luther House, floor number four. The television is the first Christian television owned by the Lutheran church in Tanzania.





Rev. Dr. Nagaju Muke attended the elct/ecd general assembly

Lead by the theme entitled "That they all may be one" (John 17:21), the 34th ELCT/ ECD General Assembly held at Mbezi Beach Parish in Dar es Salaam, from 9th-12th December 2018. The UEM Africa Regional Deputy Executive Secretary, Rev. Dr. Nagaju Muke was invited to attend. The chairman of the Meeting, Bishop Dr. Alex Malasusa thanked the UEM for its partnership and its relevant activities especially that of joint programs.

He welcomed Rev. Dr. Nagaju Muke and he gave her opportunity to give a word of greetings from UEM and its Member churches. She gave thanks to the ECD for the kind of

cooperation they have with UEM. In addition, the ELCT/ECD is thanked by UEM as hosting church and also for opening the doors for other UEM member churches to learn from them especially in the exchange program. The main speaker during the due meeting was Bishop Julius Lugendo of Anglican Church Diocese of Southern Highlands and Bishop Dr. Alinikisa Cheyo of Moravian Church, who is also the Chairman of Christian Counsel of Tanzania (CCT). These two mentioned bishops real emphasized on the importance of unity not only between churches but also unity with other believers from other religions.



Women Pastors, Theologians Recognizes UEM

Women pastors of Evangelical Lutheran Church in Tanzania (ELCT), North Eastern Diocese have acknowledged the support from the United Evangelical Mission (UEM).

The statement of recognition was given during the Women Pastors workshop held recently in Lushoto at Tumaini Hotel, Tanga.

The workshop was officiated by Assistant Bishop Rev. Dr. Erbahart Ngugi and Secretary General of the Diocese, Rev. James Mwinuka.

The aim of the workshop was to encourage women Pastors and Theologians in serving the Christians' communities as they are called by God to take care of sheep in his vine yard.

The main theme of the workshop was derived

from Romans, 8:37. (No, in all these things we are more than conquerors through him who loved us.)

Rev. Alice Kabugumila from ELCT, North West Diocese was the principal speaker of the workshop. Rev. Kabugumila is the first woman Pastor in ELCT having experience and full of many success stories pertaining female pastors' ministry in the church.

Her great experience of serving God as a shepherd has been inspired other women Pastors in the church and shown the importance of patience and wisdom.

During the presentation, participants identified a number of successes obtained during their ministry as in ELCT-NED, not limited to serving communities in different areas including villages and sub-towns.

Other successes explained are holding and leading different department and levels in the church, improving house hold income through income generating activities owned by their families providing education and health care to children.

The workshop was the result of women Pastors workshop conducted in September 2017 in Dar es Salaam.

The main theme of the workshop was derived from Romans, 8:37. (No, in all these things we are more than conquerors through him who loved us.)





The “generation of peace” concept

The generation of peace is a concept developed by the UEM- JPIC in African Region, involving youth sharing the peace concept of the Group BADILIKA of APRED-RGL.

The first experience started in August 2018 from 10th-16th with a group of 23 youth from the University Libre des Pays des Grands Lacs de Butembo, where by 20 students and 3 lectures. They belong to different church background, including protestant and catholic, and learn about peace, reconciliation and integral development for lasting pacific cohabitation after conflictual context.

The peregrination started on 7th August from Butembo to Goma, a distance of 340 Km, not only on a non-build but furthermore a very dangerous road, whereby, passengers are very often kidnaped.

Fortunately, the delega-

tion reached Goma safely, after two days journey. They were received in the CBCA office by the president, Rev. Dr. Samuel Ngayihembako, who encouraged them to learn more about Africa through a cross-border experience. For most of them, it was actually the first time to reach even the city of Goma, the capital of North-Kivu Province, which is quiet clean, well build, and more cosmopolite than Butembo and Beni, the biggest cities known by the majority of participant so far.

After these warm greetings, the youth went in their respective hosting families, to wait for the next program on cross-border in Gisenyi-Rwanda.

Introduction on APRED-GRL

Later on, Rev. Joshua KaserekaLusenge, director of APRED-GRL, received the group on 9th to brief them on the forth-

coming program. His important advice was that youth should feel free and forget all bias they have against Rwandese, because they are going to face new realities about them. Contact people, sharing experiences together, and learning from each other about peace, reconciliation and sustainable development, will be the light motive of the program.

As the journey was all to learn, on Thursday 10th the group was led to the Congolese Migration Office to get the travel documents, which delayed to be obtained till on Monday 12th, and therefore, delayed the program for a half day.

Briefing on UEM-JPIC Youth Peace Concept

On 11th August, Rev. Prof. Kambale Kahongya, UEM-JPIC officer from the Africa Regional Office in Dar Es Salaam, received the group for a lunch at the CBCA Centre Rudolf Goma, and gave clear information about the learning trip in Rwanda.

He shared and introduced materials such as magazine of Human Right Campaign 2018, Religious Peace Conference 2017, UEM-APRED printed T-Shirts and UEM buttons to bring a deep understanding of the UEM mission. This trip has been a road map to youths who prepared to be church and community leaders in the community of church members.



UEM celebrate Climate Action Day

On its plans to combat climatic change effects, the UEM Africa region has invested to education on how to protect the surroundings to the children.

UEM has been implementing this practically during climate action day where some activities took place where the main activity was teaching children about environmental issues. The teaching included among other things education on the importance of planting trees to primary school in Mulamba in Bukavu as the way to protect the environment.

These trees were then planted by children in the valley of the Ruzizi River, which flows from the Kivu Lake (Goma-Bukavu) to the Tanganyika Lake (Uvira-Bujumbura-Kigoma-Kalemie).

It is on this river whereby three dams producing energy for Rwanda, Burundi and Est-Congo are built. It have been noticed that the water is decreasing in the river, due to the lack of rain. Planting tree in this valley is a step for children to learn how to grow up in a protected environment. At the same time, Evangelical Lutheran Church in Tanzania-Karagwe Diocese celebrated the day by involving

youth groups in implementing various activities pertaining environmental protection strategy by planting trees and awareness creation to community members on environmental protection and keeping the nature.

After all activities, youths played football match to strengthen unity in the community as the theme portrayed, together we can promote and protect our Environment for today and our future life.





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